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THE LATE
PROPOSAL
OF
UNION
AMONG
PROTESTANTS,

Review'd and Rectif'd :

BEING
A VINDICATION of the most Reverend
Father in God, EDWIN, Lord Arch-
Bishop of York ; And the Reverend
Dr. Tillotson, Dean of Canterbury ;

FROM
The Misprisions of an Apocryphal Proposer ; With a full
ANSWER to his PROPOSAL:
Presented to the PARLIAMENT.

Pfal. 129. 1. Sape oppugnaverunt à juventute, verum non prevaluerunt.

Isa. 51. 32. (Et) qui (adhuc) vexant, dicunt, Inclinare & transibimus.

L O N D O N :

Printed by A. Godbid and J. Playford, for R. Clavel, at the Peacock in
St. Paul's Church-Yard. 1679.

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Reviewed and Revised.

BY

A VINDICATION of the most Rev.
and Father in God, EDWIN, Lord Archbishop of York; And the Reverend
Dr. Wilson, Dean of Canterbury;

FROM

The Mission of an Apostolical Prophecy: With a full
ANSWER to his Prophecy.

Presented to the PARLIAMENT.

Printed by J. G. Smith, at the Office of the Secretary of State, in the Strand, near the Temple Church.

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 AMONGST
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 Presented to the PARLIAMENT,
Review'd and Rectify'd.

S I R,

I Received your Letter, and I have seriously perused the Address, Humbly presented to the *Parliament*; I like the Title very well, [*A Proposal of Union amongst Protestants*] and the Design, in general, cannot but be commended: but how well it is inforced from the *last Will* of the most Reverend Dr. *Sands*, some time a Arch-Bishop of *York*; and whether that is to be lookt upon as the Sentiment of the *first Reformers*, will require a farther Examination. In the interim, as once for the Divisions of *Reuben*, so now for those of *England*, there are *great thoughts of heart*; and who knows not, that Peace is a Jewel of great price, and to be purchased at any rate that may reasonably secure the possession of it. This indeed is the *Legacy* which our dearest Lord hath left to his Disciples: But alas! many of the *Legatees* have renounced their part in it; because they cannot be allowed to make their *own* will of his Church and Kingdom. By Peace, our Blessed Lord never intended a Conspiracy against the Rules of Decency and Order: Peace with God, and Conscience, and amongst Brethren, is the Fruit of Righteousness.^a Righteousness is the Foundation of Christ's Kingdom, and Peace a Superstructure.^b Now you know 'tis the part of Righteousness, to give every one their due; the best Method therefore to be at Peace, is to become just, that is, to become obedient, and to pay our due respects to

(a) Isa. 32. 17.

(b) Rom. 14.

the *Laws*, and to our *Superiours*. The Author of *one Project* for the good of *England*, tells us, *That good Laws, and a just Execution of them (and not Oaths) are the natural and real Security of a Government.* I am very much of his mind herein: For to relax the Reins of *Government*, opens a door to *Licentiousness*; and that is no good friend to *Peace and Unity*. Besides, if there can be such a thing as a *Rope of Sand*, there may be a stupid quietness betwixt the parts, but no solid, useful strength; which depends upon *Command and Order*, as much as the attractive splendour and beauty of *Societies*. This, *Sir*, is one Reason, why the *Jesuits* so little value the shatter'd Parties of *Protestants*, that they think them not worth a *Consult or Plot*, in comparison of the *Church of England*. Let *Authority* be own'd as sacred, and the *Laws* be kept inviolable, and these will prove the best *Bulwark* of our *Peace and Union*. *Protestants* abroad are generally of this persuasion; and if any of our own *Communion* be otherwise minded, we are to look upon them as loose *Stones*, that will never stand to support the *Building*, but rather flinch and slip away to betray it, as occasion serves.

These *Dissenters* complain of hard measure, heavy burthens, and oppressing yokes, as if their Persons were imprisoned under hatches, their *Estates* torn from them under the Harrows of *Sequestrators*, and their *Wives and Children* forced to dance a tedious attendance at *Goldsmiths-Hall*, to make their *Composition*; whereas, in truth, it is the great advantage some of them reap from thence, which makes them still in love with their *gainful Meetings* against *Authority*.

This *Apocryphal Anonymus* tells us, these *Dissenters* would do any thing for *Peace*, only they dare not forsake *Holiness*, neglect their *Duty*, nor wound their *Consciences*, by offending *God*. *Sir*, if there be not some foul tincture of *Malice* in these *Insinuations*, yet are they no less unjust and scandalous, than extravagant. What *Law*, what *Canon*, what *Rite*, or *Practice*, injoin'd by the *Constitutions* of this *Church*; or what *Governour* amongst us, does oblige them to any such matter, nay that does not charge and fortify them to do the contrary? As a learned man told those *Dissenters*, in the days of *Queen Elizabeth*, *With us there is leave for all men to be good, if they will by God's grace endeavour it.*

Those desperate *Plots*, that are on foot against this poor maligned *Church*, we resent with no less horror than themselves: But while the *Pope* and his *Emissaries*, the *Jesuits*, with their *Vassals*, are at work to undermine the *Foundation*, Why do these *Dissenters* make it their business to assault and batter the *Walls and Turrets* of it? They attempt to blow it up, and these seek to pull it down: they endeavour to extinguish the *Name and Essence*; and at the same time (as co-operating to her ruin) these labour (at least) to Eclipse the *Glory* of it. The learned Author, even now mentioned, had good ground to conclude; *That if any thing will bring the Antichristian Yoke upon this Land again, (which God turn far from us) it will be Dissension.*

We readily grant, that *violent storms* should drive the *Sheep* together; but in such a season, all sober men will think, that the *stragling sheep* should run into the common *Fold*, and not quarrel with their faithful *Shepherd*; nor labour to pluck down that *Fold* which is their best shelter. We know too, without this *nauseous Informer*, That the *Rod of God* should teach us *peace and quietness*; and having been so many years in the *Furnace of Affliction*, we should be so thoroughly melted, as to run easily into one: But whether it be more reasonable that the *Church* should run into their *Conventicles*, (which can never be united) or their *Conventicles* into the bosom of the *Church*, let wise men judge. This *Church of England* has been as a *Lilly amongst the Thorns*; and the dissenting Party has been the *Rod* of *God's indignation*, to chastise her: but tho' the *Rod* be not cast into the *Fire* (through the clemency of a gracious *Sovereign*) yet the like *Moses* his *Bush* has been miraculously preserved in the midst of flames; and the right hand of the Most High has been no less remarkable in her *Enemies* defeat, than in her own happy restoration. Nor is it unknown to the wisely considerative, what *Releavings* she has had, while they have persisted *stubborn and inflexible*. Nevertheless this officious *Advocate* craves leave,

* *Laur. Deios.*
That the *Pope*
is that *Anti-*
christ, p. 147.
Printed 1590.
and Preached at
St. Paul's-
Cross.

Ibid. p. 178.

to beg on their behalf, That what God hath not set up in the Church may be pull'd down; and that rejected, as an Innovation, which is not as old as the Apostles; and nothing imposed upon Ministers or People, but what hath footing and warrant in the holy Scriptures.

To which I answer, That we have nothing establish'd in our Church, but what God hath set up by general directions and a just authority; nor have we any thing in use and practice amongst us, but what is [in the root and ground of it] as old as the Apostles: nor is any thing imposed upon Ministers or People, but what hath such sufficient footing and warrant in the Holy Scriptures. That the Church hath power to institute external Rites, prescribe Forms, to make Canons and Constitutions, to assist her Children, and regulate their Practice in the publick Worship and Service of God, is not only the unanimous Confession of all Protestant Churches of any creditable denomination; but is exactly consonant to the mind of God, revealed to us in his holy Scriptures, where he gives the Church a charge to do all things to edification, and to his glory. To this end he enjoyns her to perform all her holy Offices decently and in good order. This is God's express command in general, but his Word hath nowhere determined the particulars, wherein that decency or order does or shall consist; it follows therefore undeniably, that the Word of God or the Holy Scriptures do suppose or establish a Power in the Church to institute Rules, prescribe Forms, and make Canons to that purpose.

For a clearer Demonstration hereof let us seriously reflect upon these Considerations.

1. That Christ and his Apostles intended Unity, and to obtain and preserve that Unity they enjoyed Order and Uniformity in the Churches. Christ's intent is evident in his ardent Prayer, that his Disciples might ^a be one, and made perfect in one. And we may read the great Apostle's aim in his earnest conjuring them, ^b to keep the unity of the spirit in the bond of peace. ^c For there is one body and one spirit, one Lord and one Faith, one Baptism, one Hope of our calling. And elsewhere he is no less vehement; Now I beseech you, Brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. That Order and Uniformity are enjoined to preserve this Unity is no less evident; ^d Let all things be done decently and in order. Order is the Parent of Decency; and to observe the same Rule is to follow Order. Hence the Apostle exhorts the Philippians, ^e Let us walk by the same rule, let us mind the same things. And this is the onely way to keep out Schism; whereupon he useth this Observation to the Corinthians, ^f Now I beseech you, Brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions amongst you; but that ye be perfectly joynd together in the same mind and in the same judgment. And he tells us to what end he requires this, viz. That ye may with one mind and one mouth glorifie God, even the Father of our Lord Jesus Christ. And upon this account their Order in the Church of Coloss was a Prospect of so much pleasure to him: For though I am absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. For when men begin to break order, they presently grow loose in their Faith both to God and Man.

2. Consider, that the Apostles, at their first Preaching of the Gospel, did not presently establish that Order, which the state of the Church did afterward require. The Church was to be gathered first, and afterwards Orders prescribed how it should be governed. This is evident not onely from those Decrees made in the first Council at Jerusalem, but from the express resolution of S. Paul, the rest will I set in order when I come.

3. Consider, that the Apostle expected such a Settlement should be made by such as were intrusted with the Government of the Church. This is clear from his advice and command to Titus, For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, or left undone. From whence two things may be inferr'd irrefragably; 1. That at his first Preaching of the Gospel S. Paul left some things undone, which in his own judgment were afterwards fit to be done. 2. That he expected the performance thereof from the care of Titus.

a Joh. 17.

b Eph. 4. 1.

c Rom. 16. 17.

I Cor. 4. 17.

d I Cor. 14. 40.

e Phil. 3. 16.

f I Cor. 1. 10.

Rom. 15. 6.

Col. 2. 5.

Acts 15.

I Cor. 11. 34.

4. Consider, that the Apostle gives certain general rules or Canons to direct the Governours of the Church, in making such Establishments: such are these, *Let all things be done to the glory of God. Let all things be done to edification. Let all things be done decently and in order.* Hereupon Mr. Calvin does acknowledge such Ecclesiastical Constitutions to be lawful, as consonant to the word of God. And Beza accounts them celestial and divine, in respect of their foundation and end, which is that general decorum commanded to be observed in God's Worship.

5. Consider, that the Apostle left it to the Judgment of Church-Governours to determine the particulars to be established in such cases. For this cause left I thee (Titus, a single person, and at least a Bishop) in Crete, that thou shouldest set in order the things that are wanting. David, Solomon, and Jehosaphat, Hezekiah, Josiah, and all godly Princes, made Laws for the Church of God, and were approved: yea, the Laws and Decrees of Nebuchadnezzar, of Cyrus, and Darius, were for the benefit of it. And God hath promised, that Kings shall be nursing fathers, and Queens nursing mothers, to the Church. And it was truly and worthily said in Queen Elizabeth's time, by that Author before mentioned, That Princes especially serve Christ even in making Laws for Christ. Now let us lay these Principles together: 1. That the solemn Worship and Service of God cannot be performed without Circumstances, (for of necessity Circumstances must cloath every action under the Sun.)

2. That these Circumstances are to be observed according to the rules of decency and order; and that these rules are to be adjudged and determined by such as are invested with Authority to that effect; it will follow unavoidably, that all Subjects and Members of the Church are obliged in Conscience to obey such Determinations and Establishments. For 'tis most certain, where some are impowered to command, others are enjoyned to obey; else the Power given to Superiours were given to no effect. Hereupon Mr. Beza does acknowledge, though these Ecclesiastical Constitutions be humane and mutable, and do not bind the Conscience properly and of themselves; yet if they be just and honest, we are obliged to observe them, as they contribute to the edification of the Church, and that we may avoid scandal. Nor want we a better Authority than that of Mr. Beza, the great Apostle gives this charge, *Obey them that have the rule over you, and submit your selves.* If you demand how far this Submission does extend, the Apostle has resolved that too to a reasonable satisfaction, *Whatsoever things are true, whatsoever things are honest, [such as are venerable for their gravity and comeliness] whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things to do them.* I am very confident there is nothing enjoyned in this Church of England, but what is very fairly comprehended within this Latitude of the Apostle.

But this Author goes on with confidence, and tells his Reader, that certainly it cannot be prejudicial to the Church, to yield in those things which she her self calls indifferent; and upon that score are at best (according to his Irreverence) but Chips in Porridge, not worth contending for. But in all matters of indifferency we say these Dissenters have the same liberty to comply with, as we have to recede from the use and practice of them. And herein we judge it most convenient and dutiful, both for our selves and them, to conform to the Law and Judgment of our Superiours. The Apostle was sometime very tender and yielding in matters of indifferency to the infirmity of new Converts; but it was in favour of such as had been prepossessed by education and the appearance of a divine Law, and but lately call'd off from the prejudice of such a Dispensation; and this was before such time as Authority had thought fit to determine any thing in the case. But this is not pleadable in Bar to a deliberate and legal Settlement of Rites and Orders for the Discipline and Practice of the Church in after Ages. And I pray remember, it was a thing indifferent, which God himself was pleas'd to make choice of for the royal and exercise of Man's Obedience. The Law of Nature did not tie up the hands of our first Parents from the Tree of Knowledge; it was but a positive Law, which trench'd their Liberty from the use and pleasure of it. And I am afraid it is that

for

forbidden fruit which hath set mens teeth on edge, and makes them at this day so unapt to relish any restraint in matters of Indifferency. For (to let us see the great Veneration they have for Authority when it is not vested in themselves) they stick not to tell us plainly, that what they have a moral liberty to do, they will therefore refuse and contradict, because commanded by Authority. But if we duly weigh how fatal the Transgression was in the first Instance of that nature, methinks it should make us dread the Issue; lest (besides what we have contracted from Adam's sin) we should draw a further Guilt upon our selves, by an untoward and unwarrantable imitation.

But this *Pius Anonymus* is very much mistaken in affirming, it cannot be prejudicial to the Church, to yield to those things which she herself calls indifferent, seeing these *Dissenters* account them sinful; for herein they willingly renounce their own liberty, that they may prejudice ours; and by this means they become uncharitable to us, and dogmatize themselves into that very Superstition which the Apostle condemns amongst the *Colossians*, [Touch not, taste not, handle not.] Col. 2. 2. That this squeamish refusal of things indifferent is Superstition, we have good warrant from the nature of the thing, as well as from the words of the Apostle; for what is Superstition but a vain and anxious observation of things above the common rule and standard of matters of Religion. A superstitious man is a person affected with a vain and superfluous fear of God; *Qui metu ibi Deum offendere, ubi non offenditur, faith Calvin*; One that fears to offend God in that wherein he is not offended. And this may consist in Abstinence and Omission, as well as in any Addition whatsoever. For Superstition is a scrupulous excrescence of fear, which grows respectively out of both sides of Religion; if you please you may call it positive or negative. The positive Superstition consists in a scrupulous observation or the doing of something which God hath not commanded, or (if once he had) has now abolished. Of this kind of Superstition mention is made by the Apostle in divers places, and particularly Gal. 4. 10, 11. *To observe, days, and moneths, and times, and years: I am afraid of you lest I have bestowed upon you labour in vain.* The Observation of Times, Rites, and Ceremonies, matters of Indifferency in their own nature, when obtruded upon us as parts of God's Worship, as matters of Religion and Merit, as necessary to Salvation, as Duties of Holiness and Righteousness, as obligatory to Conscience of their own nature, this is determined to be Superstition. But when they are enjoined to prevent disorder, and keep up a solemn gravity and decorum, in the Performance of all Sacred Offices in God's Publick Worship and Service; in this case they are no way allied to Superstition, but depend upon the lawful Power and Authority of such as are intrusted with the Conduct of the Church. This is the unanimous Acknowledgment of the most Learned Protestants, *Calvin, Aretius, Zanchy, Davenant*, as may be observed in their respective Commentaries upon Col. 2. 16. & Gal. 4. 10. to which I refer the Judicious Reader.

There is a second kind of Superstition, which we may call Negative, consisting in a vain and scrupulous Omission, Aversion, and Abstinence from such things as God hath no where forbidden. Thus the Reverend Bishop *Sanderson* concerning Sunday (*Dies Solis*) that some men are shy of the Name, and condemn the use of it as profane, heathenish, and unlawful, it proceeds (he saith) from Superstition. But we have the Apostle's Instance, Col. 2. 20. *If you be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances, (and what are they but Prohibitions and Negatives?) Touch not, taste not, handle not?* De crescentibus verbis indicatur in quantum creverit Superstition, clausula comprehendit & Judaeos & Pythagoricos, vino abstinere perpetuo non erat Judaeis, nisi Pythagoristas frequens. Cibis nonnullis Judaei abstinebant, multo pluribus Pythagoristae. — Ne ad mare tales magistros, qui talia non observantes se salubris excludunt. Hæc Grotius.

a H' Ἀνδρῶν ἐν τῇ πόλει καὶ ἐν τοῖς οἴκοις ἐκείνοις. Plut. de Superstitione.

b H' ἡ δὲ ἀποστολική προσηγορία καὶ τὸ πρὸς τὸν θεὸν καὶ τὸν πληθύνοντα λαόν. Ibid.

c Οὐδὲν ἐστὶν ἄλλο ὡς καὶ τὸ πρὸς τὸν θεὸν καὶ τὸν πληθύνοντα λαόν. Lexicon Jurid. verbo Superstitiosus.

d Si quis contra mandatum Domini in solo pane celebraverit, esset superstitio; est enim hæc privatio superflua. Et licet omisso minas pphetia in re quam esse debeat, animus tamen sic occurrenti, plus ponit in voluntate, quam per legem Religionis esse debeat. Malderus de Just. & Relig. Tract. 10. c. 7. dub. 1. ad 4.

e Erat enim legalis Observantia jam olim pro tempore Religio, deinde falsa est Superstitio. Ambros. Cathar. ad Col. 2. 18.

f See the 20th. of the Queen's Injunctions.

g In the first of his 8 Cases. h Deestiaris. G. Calixt. i Grot. ad Col. 2. 16. Una in paucis; apud

faith *Calixtus*; The lessening of the words does intimate the increase of Superstition. And he does make use of the Number *Three* that he may comprehend all, faith *Caletan*. And (as he goes on) though we cannot tell certainly and in *specie*, what Ordinances he means, yet we are sure they concern Observances of an external carnal nature as Religions. But by the Cardinal's good leave they placed Religion in the Aversion and Non-observance of them; wherein the Apostle reproves their vain Scrupulosity and affected Superstition. Modern Expositors have not express'd themselves distinctly and clearly in this matter: but S. Ambrose (though in few words) delivers himself full enough to our purpose; *Omnis qui baptizatur in Christo moritur mundo: cunctis enim superstitionum erroribus abrenunciat, & solam colit fidem Christi*. Every one that is baptized into Christ is dead to the world: for he renounceth all the errors of Superstition, that he may observe the faith of Christ onely as his Religion. Those beggarly Elements of the Levitical Law, and the Traditions and Ordinances of old Philosophers, S. Ambrose calls the Observance of them Superstition. For Superstition is an awful veneration of something that is dead under a notion that it still lives in a state of Glory. Now those Philosophical and Jewish Ordinances (which the Apostle reproves) are as well dead to us as we to them. Wherefore look upon them as surviving those Dispensations which gave them life and being, and to have their imaginary Ghosts in veneration, is certainly a most vain and gross Superstition. To shut up this part of our Discourse: By things indifferent we mean such things as God hath left free to us; things neither commanded nor forbidden, concerning which these Rules may be of use to direct our common Practice.

Ad Col. 2.

Col. 2. 16.

Col. 2. 21.

1 Cor. 10. 25, 27.

Gal. 4. 10. 11. Mar. 7. 5, & c.

Such was the Case in Gal. 4. 10. 11. & Mar. 7. 5.

1 Pet. 2. 16.

with 18. Heb. 13. 7. 17.

Gal. 5. 13.

2 Thes. 3. 6, 7.

Rom. 16. 17, 18.

* Οὕτως ὁ
ἐν τῷ φερόμενῳ
τῷ δὲ δυνάμει
νῶν, ἐκ τῆς
αἰσθητικῆς
πρὸς τὸν
ἀντὶ τῆς
καθαρῆς
καὶ ἀσώ-
του καὶ
καὶ τῆς
καὶ τῆς
καὶ τῆς

Ex Drios ubi
supra pag. 172.

1. Such as are afraid they should offend God and wound their Conscience, by the use and practice of such things as God hath not forbidden, they are superstitious.

2. Such as are afraid they should offend God and wound their Consciences, by the omission or disuse of such things as God hath not commanded, they are Superstitious.

3. Such as make the use and practice, or the omission and forbearance, of things indifferent, a matter of merit of Religion or Divine Worship, of necessity to Salvation, Justification, and Holiness, and binding the Conscience of their own nature, or upon any such account, they are Superstitious.

4. Such as are not led away by an affected singularity in matters that are indifferent, but do fix the use of their (otherwise) indeterminate Liberty, according to the commands of a just Authority, having respect to Polity, Decency, and good Order; they do govern themselves prudently, according to Apostolical direction.

But Lastly, such as out of an opinion of Religion do refuse to conform to the Constitution of a just Authority, in determining the use of their Christian Liberty about things indifferent, to the ends aforesaid; they do walk disorderly in reference to the Government, and are (upon the matter) superstitious, schismatical, and scandalous. In short then, according to the Apostles way of Arguing, [Touch not, taste not, handle not] by a parity of reason, the bogling at those Instances amongst our selves appointed for Decency and Order, in the solemn performance of God's public Worship and Service, [viz. Touch not the Surplice, kneel not at the Sacrament, sign not with the Cross] are an Ataxy in Government, a denial of Authority in determining the use of things indifferent, a retrenchment of our Christian Liberty, a reviving of an old Superstition in other Instances, and highly scandalous, by casting a snare of necessity upon the Conscience, and fixing an Opinion of Religion upon such Abstentions and Omissions, as are but indifferent in their own nature? This was charged upon dissenting Brethren by a Learned Man in the time of Queen Elizabeth, where he faith thus, [Those Mistakers and Tolerators (so he calls them) have forgotten the last and extremest degree of Revolters, of Forsakers, of Refusers and plain Contemnners, whose case is much to be pitied, especially of those mistakers, because through them they (the rest) are come into this downfall.

By this time I presume you will readily conclude, that the Church hath great reason not to yield in those things, which she herself calls indifferent, though the Dissenters account them sinful. For it is evident that hereby,

1. She

1. She should betray the Truth and our Christian Liberty.
2. She should give scandal to her weaker sort of Children, who look upon these things as *indifferent*, and submit to the *use and practice* of them as lawful, out of obedience to Authority.
3. She should hereby throw dirt upon the face of our first Reformers, and condemn their vigilant Successors, not onely as *unwise* in putting these chips (according to the Irreverence of this Author) into our Porridge; but as *unjust and tyrannous* in imposing things *sinful* to wound the Conscience.

And lastly, She should hereby encourage these *Dissenters* in their *disobedience*, confirm them in their *error and superstition*, and so cast a *snare* upon their Consciences. That she may not be forced to do them this unkindness, the Church finds her self obliged to deny them their *unjust* demands.

I see in the opinion of this Author, these things are but *bones of contention and stumbling blocks*; but we know some Spirits are of that temper, they will *stumble* at the best Constitutions under Heaven, if themselves have not a hand in them. Christ himself is such a *stumbling block*, as cannot escape their wanton *kicks and censures*; 1 Pet. 2.8.
which makes him leave this *Aphorism* upon record, *Blessed is he whosoever shall not* Mat. 11.6.
be offended in me.

Let us obtain so much Charity of these *dissenting Brethren*, as to believe us in this our serious Profession, that we look not upon the *Rites and Ceremonies* of the Church as *matters* of Religion, or *parts* of God's Worship; but as outward *circumstances* of Decency and Order in the *performance* of it; and that coming into any other Protestant Church, which *differs* from us herein, we can as *freely and sincerely* communicate with them as in our own.

This Author tells us, *Rome was not built in a day*; but the structure which takes up much time and pains in rearing up, may be *pull'd down* speedily; and Children are able to demonstrate this by their *petty Experiments*. The first Reformers (he confesses) cast out *abundance of filth and rubbish*; and what should be done more? I hope there are none so ill advised, as to overturn the *Fabrick* of the Church, and grub up her *foundation*. He says, *they could not finish the work, nor add the top stone to the Reformation*: but (I pray) what hindered them? did they want *skill or wisdom, zeal or courage, authority or power*? I suppose there is no man so shameless as to affirm, *they wanted any thing needful to an advisable Reformation*. He saith indeed, *such was the iniquity of the Times, the rage of their Enemies, and the Opposition they met with, they could not do it*. But reflecting upon the Proceedings of that Work, we find that none gave them *more* trouble from time to time than these *dissenting Brethren*.

To take offence at every thing which is in use and practice in the Church of Rome, (and for that very reason onely, Because it is so) is very childish and ridiculous: and for this I appeal to all the *Lutherans*, with the most Learned and Judicious of the *Reformed Churches*. The Learned Author in Queen Elizabeth's Reign, La. Deas, p. 113.
so often mentioned, told those *Dissenters* of that Age; *It is certain, that a great part of the publick prayers in that Book which the Romans use, was practised in the Church before the Beast came into that Chair*: and oftentimes God's people have either taken or resumed those things to God's Worship, which have been abused by Idolatry. The spoils of Egypt and Jericho, the *Vessels of the Temple* abused by the Babylonians, were again applied to God's Service. If we used any thing wherein the Pope sheweth himself to be the Beast, as his worshipping of dead Saints and Images, and the Mass, and such like; then we might be said to bear his Image or his Mark; but in the Prayers that we have there is no part, no limb, no claw of that Beast.

Some men (I know) to serve their own ends, and some for want of better information, are apt to take up that old thredbare method, so fit to *delude* the hearts of the *simple people*. They are ready to charge others with an inclination to Popery, who stand at a further distance from it than themselves, and upon much better grounds; not as rash *Zelors*, but as prudent *Christians*, not out of design to secure their Estates, but out of Conscience to save their Souls.

L. Deios p. 114

Yet we must not run so far from *Rome* (as the manner of some is) as to leave the Holy Scriptures, the Apostolical Constitutions, and the whole practice of the primitive Church, with our common Faith, the *Ceremonies* and *Sacraments* behind us. The Lines that are drawn to the greatest distance from this centre have the least strength in them. 'Tis very well said of the Author even now commended, *The people of God must not fashion themselves like the Canaanites, nor the Heathen about them, in any thing wherein they are Idolatrous and Impious: but in that they have as men, God's people may be like them. As they are Papists we will not be like the Romans; but as they are Christians, we may be like them. We must not use the Bible, nor the Name of God or Christ, nor Baptism, if we will have nothing that they have.* This was found Protestant Doctrine in the happy days of that *Queen* of ever blessed Memory.

Consonant hereunto the most eminent Protestant Divines, both at home and in foreign Churches, do unanimously profess to detest and renounce nothing of the Church of *Rome*; but her Errors, her Corruptions, her Contagions, her Idolatry, Superstition, and Tyranny. And albeit these her Pollutions would not permit them to communicate with her in the outward exercises of Religion (so contaminated;) yet they profess they never altered their purpose of persevering in the faith and practice of those things which are good in her. And for this I appeal to Bishop Jewel in his *Apology*, and to Dr. Andrew Rivet in his *Cathol. Orthodoxus*, and to the Learned H. Zanchy in his *Faith concerning matters of Religion*, written when he was 70 years of age.

a Latin 12.
pag. 88. Sc.
b In Quarto,
tom. 1. traß. 2.
q. 2. p. 289.
c Cap. 24. sect.
19. in p. 157.

See her Act
for Uniformity
at the end

Pag. 154.

Sir, when all is done, the only Judges of publick Constitutions are our Governours, invested with Authority to that effect. And I must tell you freely, never were matters more thoroughly sifted and examined, for six score years together, than these Church matters; never more care and pains taken, than to adapt and fit them to the *Solemnities* of God's Worship. It was the care of Queen Elizabeth and her Commissioners, to ordain and publish such *Rites and Ceremonies*, as were most for the advancement of God's glory, the edifying of his Church, and the due reverence of Christ's holy *Mysteries and Sacraments*. And truly I am of opinion, that her Royal Highness and her Commissioners were as wise, as pious, and as learned as our Dissenters. They cried out of things as *Papish and Antichristian* in those days, as these do in ours. And that Author so often mentioned did rarely encounter them at that time, and we need no other Confutation. Now then (saith he) how shall we know whether a thing be Popish and Antichristian or no? By the Names? That cannot be; Names of their (own) nature be indifferent: the Things contained in the Names as they are used of us might be examined. And how shall we find whether they be Popish and Antichristian? If they serve to promote Popery, then are they Popish, then are they Antichristian. But if none of these things (which they except against) help to maintain Idolatry, or the Pope's Supremacy, or men's Traditions against the written Word, or Free Will against the Grace of Christ, or men's Merits against Justification by Faith, or the Idol and Sacrifice of the Mass, or Pilgrimages, or Purgatory, or Prayer for the Dead, or Auricular Confession, (whereby the Priest keeps the Lock and Key of the Penitent's Conscience, and makes it his Spy to discover his secret Inclinations, and then his Pre-master to engage him to execute any design of mischief) or Satisfaction for sins by Penance, or Indulgences, or the keeping of the Word of God from the people in any unknown Tongue, or the like; if they do not maintain vice or injustice, nor Heresie amongst us; but are directed to root out Popery, to keep us in the true faith, to advance the Word of God, to establish our Justification by Faith, to further Repentance and good works, to punish sin, to define that which is equal and right, to keep the common peace of the Church: Then are they not Popish, seeing they are bent and exercised to the ruin of Popery. But they are Christian and holy, and appertaining to the Church of Christ, inasmuch as they further the Kingdom and Glory of Christ our Saviour. Thus stood the Church and the Protestant Religion amongst us in the days of Q. Elizabeth.

To this most excellent Prince succeeded King James, a Prince wise and learned to a prodigy and wonder; and His Majesty being importuned by the repeated noise and clamours of such Dissenters; was pleased himself to hear their Objections with

with an unwearied Patience, and (notwithstanding the prejudice of his Education under Buchanan) he did solemnly declare, that all their exceptions were light and frivolous; for which reason he forthwith issued out his Royal Proclamation to reinforce Uniformity, which you may find well worth your reading about the beginning of the former Book of Common Prayer. That wise and learned King (who was much more able to judge than you or I) look'd upon this our English Jerusalem as a Bride made ready for her Husband; but these Dissenters would be pulling off her dress and deflower her beauty, to shew their own skill in Religious Drapery and Trimming. And indeed they have made little less than Prophecy of the Words of that Person in the time of Queen Elizabeth, where he saith thus; [*While men seek to perfect Churches, they will bring to pass, that there will be amongst us no Church at all.*] If you would see the King of Saints in his beauty, (as that Anonymus hath it) you must have patience till you get your passage into Heaven; and if you would see Christ upon his throne, you must expect till he comes to sit in Judgment. When that great day of restitution comes, that corruption shall have put on incorruption, and infirmity be swallowed up of glory and perfection, then he will cast all scandals out of his Kingdom, and present to himself a glorious Church not having spot or wrinkle, but completely holy and without blemish. In the mean while as long as the Church is militant, the looketh forth as the morning, fair as the Moon, clear as the Sun; her Beauty is overcast with Clouds, stain'd with Spots, subject to Eclipses. Christ hath told us, that Offences will come; and the Tares will spring up amongst the Wheat; and he that looks for any other Paradise or Heaven on Earth, does but feed upon his own dreams, and flatter himself with his own delusions.

L. Dives p. 174

Ephes. 5. 27.

Cant. 6. 10.

In the Name of God, what would men be at? Our pious and wise Reformers have so far departed from all the corruptions, from all the unwarrantable Doctrines and Practices of the Church of Rome, that a Reverend Person well able to judge in the case, has put this his solemn Profession into publick view; [*I do believe in my conscience the Church of England to be the best constituted Church this day in the world; and that as to the main the Doctrine, and Government, and Worship of it, are excellently framed to make men soberly religious, securing men on the one hand from the wild freaks of Enthusiasm, and on the other from the follies of Superstition.*] And this I take the confidence to avert, that the grounds upon which the Church of England now stands, gives us great advantage above all other particular Churches, to encounter and beat off all the force of Rome. And this is undeniably evinced by experience. It was the Obtestation of that worthy Person in the time of Queen Elizabeth, [*All that is proper to Antichrist we withstand, and therefore Antichrist seeing himself cast off, and us not gathered in his Name, striveth by force and policy to gather us to himself again.*] For this reason it is, that those Emissaries of his put themselves into all shapes and trades, become Taylors and Shoemakers, Presbyterians and Independents, Anabaptists and Quakers, or men of the Fifth Monarchy, to attack and ruin us. And as long as any Conventicles are allowed, there will be so many Scenes and Stages for Popish Priests and Jesuits to act their parts undiscernibly; and this cannot be avoided but by a strict Conformity. Because they are not able to stand against us in the open field by force of Argument, they attempt to do it by Stratagem; that is, by the most unjustifiable methods of Murders, Treasons, and Assassinations. If this Church of England were not the very best Church under Heaven, they would never impugn it with a Malice so implacable; and if they found it not much too hard for them, by the advantage of the ground it now stands on, they would never engage in such desperate courses to remove it. Wherefore it highly concerns all worthy Persons, who love the Settlement of the Protestant Religion here at home, (even in favour of the Protestants abroad) to unite their strength and study by all just and prudent Methods to support it; that our subtlest Enemies the Jesuits may by no means obtain the advantage of an After-game to ruin us. We know they are like Moles, and work under ground; if we suffer others to peck away any of our materials, which now stand so firm and so well cemented, they will insinuate themselves into a breach of a small latitude to undermine our whole Fabric and enter in upon us postliminio.

Dr. Tillotson's
Sermon 61
1 Cor. 3. 15.L. Deios ubi
supra 106.

*De Religione
Fides cap. 24.
sect. 15.*

I confess, the *union* of all the Protestants as well abroad as at home, is a noble design; but whether it be *practicable or needful*, or whether we shall meet with a fair compliance from other Churches in such an Attempt, is very doubtful. For, 1. That which pleaseth the *Lutherans* will not please the *Calvinists*; and to be sure amongst such Protestants as are *Subjects* under *Popish* Dominions, this *Project of Union* is unpracticable. If we attempt to *unite* them to our selves, we betray them to be ruined by the *jealousie of their own Princes*. Amongst Protestants therefore under such circumstances no such *union* can reasonably be expected. 2. Nor is this at all *needful*, for do we not all profess it lawful for particular Churches to have their *different Rites and Ceremonies, Forms and Customs*? Do not all Protestant Churches declare, that it is their *Christian Liberty* to have it so? and does not each particular Church and Party *stiffly* adhere to their *own Rites and Forms* upon that account? and must we of the Church of *England* be the *only Changlings* of the Reformation? I pray let us consider the Advice of the Learned *Zanchy*; "There are two sorts of things (saith he) wherein the *unity* of the Church may consist: The first, in such things as are delivered in the Word of God; the other, in such things as are not expressed in the Word, and of this sort are many Ecclesiastical *Rites and Ceremonies*. In the first kind we hold *unity* to be always and every where *necessary*: in the later, although *unity* is not of it self *necessary*, but 'tis *convenient* to have *different Rites*, according to the *constitution* and quality of different Times and Places; nevertheless where a *certain Order* is appointed and received touching such things, for the Edification of the Church; it is our Judgment, that there *Unity* in such matters ought to be retained, and the Orders of the Church ought not to be disturbed: according to the rule of the Apostle, *Let all things be done decently and in order, to the edification of the Church*. Concerning which things we do wonderfully approve and embrace those two Epistles of *S. Austin*, viz. 118. & 119. to *Januarium*, after 70 years of age, when the heat of his *Disputes and Controversial Labours* were at an end. This was the Faith and Religion which that Learned man professed and died in.

And whatsoever alteration we can project, I am confident 'twill generally give more offence than satisfaction; and wise men in foreign parts will be apt to value us the less for such our levity. However with *Free States and Princes* which are Protestants, we may enjoy a firm union by a mutual confederation, (as is usually done upon all other occasions) without any change of *Laws, Rites, Forms, or local Constitution* on either part.

The Advice of the Assembly concerning a Confession of Faith, ch. 20. sect. 4.

And 3. will other sorts of Protestants be so easily persuaded to suffer their deliberate Constitutions to be disputed and contradicted? Let us take our measures herein from our late Assembly of Divines, whose Advice and Resolution to the then Parliament was this; They who upon pretence of *Christian Liberty* shall oppose any lawful Power, or the lawful exercise of it, whether it be Civil or Ecclesiastical, resist the Ordinance of God; and for their publishing such Opinions, or maintaining of such Practices, as are contrary to the Light of Nature, or to the known Principles of Christianity, whether concerning Faith, Worship, or Conversation, or to the Power of Godliness, (whereof we may be sure they intended to be the Judges) or such erroneous Opinions or Practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order, which Christ hath established in the Church, (that is, by their Presbyterian Model) they may lawfully be called to account, and proceeded against by the Censures of the Church, and by the Power of the Civil Magistrate.

But let us leave the Protestants of foreign Churches, and keep our eyes at home; and here we cannot but observe to our great grief, that the *Seits and Factions* are many and various, and which of them should we design our kindness for? For Presbyterians or Independents, Anabaptists, Quakers, or Socinians? Where ever you resolve to pitch, I believe you will have but a little to gratifie the humour of some Party, which you can never oblige. For it is not to be imagined, that our Governours will ever part with so much as has been impetuously required; for then we shall lay a colourable ground to justify their *Solemn League and Covenant*, with all

all those horrid Mischiefs which ensued upon it; and we shall most certainly *deform* the Church, and *unhinge* the Government, which may be of a worse consequence than a temporary Toleration. If you grant but *little*, they will conclude they have given the Church a *defeat* therein, and will *triumph* in it: yet this will be too *weak* a Charm to make them *acquiesce*, and be at peace with us. For this sort of men (as well as others) are observed to be so restless in their humour, that instead of *studying to be quiet, and to do their own business*, they are always labouring to be *uppermost*, and in order to that they are always studying *new* Objections against all *establish'd Forms of Decency*, maugre all *alterations* intended for their satisfaction. Sometimes they *cry down* the Rites and Ceremonies, because they are *dumb*, that is, *dark and unedifying*: but since the *dumb beast* has had her mouth opened to convince the *madness* of these Prophets, they cry out against them for having too much Tongue, that is, for being *too significant and useful*. And as another Instance of their Unquietness, we may observe their watchfulness and artifice in *perverting* such charitable Discourses, as are designed to draw them into the *Communion* of the Church, to *palliate* their Dissent from it. And how *tender and scrupulous* soever they make themselves at this day, yet they will not let us forget, that not very long since, while they strained at the very same *Gnats*, they could swallow *Camels*; and thought it just to *force* others (as much as in them lay) to do the like.

See the Preface before the Common Prayer and Ceremonies, &c.

Sir, if these Practices have any affinity with the Definition of *Infirmity*, (or a *weak Brother*) I must confess my self at a loss to understand what it is to be *stiff, wilful, and unreachab*le. In short, by offering these *Dissenters* to yield them *they know not what*, upon the Solicitation of *we know not whom*, we shall expose our selves and our Religion to no purpose. The *Popish* Party will upbraid us for our *levity*; and perhaps in departing from the *decent and harmless Rites and Usages* of the *Ancients*, (long before *Papery* had a being) we may give a *scandal* to such as have come over to us from *their* Communion. And what are we like to get by it? As far as I am able to discern, we shall give ground to a *profess'd* Adversary, and make a wilful *breach* upon our wholsom *Laws and Discipline*, to make a *new experiment*. For if it does not *succeed* well, (which none but God Almighty can foresee) how shall we *recover* our ground again? and who shall stand in the *gap* to make up the breach for us?

We are come at last to the *Authority* alleaged by that *Apocryphal Anonymus*; in the first whereof I find a double mistake; for first the Name of that Reverend Archbishop was not *Edward* but *Edwin Sands*, who died at *Tork Aug. 8. 1588*. The said Reverend Person, when he was *Vicechancellor of Cambridge*, at the Instigation of the *Duke of Northumberland*, preached up the Title of *Jane Grey*, for which he was imprisoned by *Queen Mary*. Afterwards being set at liberty upon the Intercession of some Friends, he went over into *Germany*, and staid there till he was called back in the Reign of *Queen Elizabeth*. From thence 'tis probable he might bring over with him some Inclinations to the *Models of Reformation*, which he had observed amongst some Protestants in those Countries. But besides this mistake in the Name, there is a greater in the *Title Page*, and I am a little jealous it was *wilful and advised*; for he represents it as *the sentiment of the first Reformers*, when it was but the *single Opinion* of that Reverend Archbishop, in or about the thirtieth year of that *Queens* Reign; all the rest of the Governours (as far as we are able to inform our selves) were of another Judgment, as their Successors generally have been ever since. But let us hear the *Bishop's own Words* (at least if they be his own) he saith thus; [I have ever been and presently am persuaded, that some of them (Rites and Ceremonies) be not so expedient for this Church now, but that in the Church Reformed, and in all this time of the Gospel, wherein the Seed of the Scripture hath so long been sown, they may better be disused by little and little, than more and more urged.] This is that which the Archbishop declares, and it is observable, that he does not name any one of those *Rites and Ceremonies*, but refers the *particularities* to the discretion of the *Godly-wise*. What have been *disused and altered* since that time, I shall leave to the Observation of considering men: What are retain'd amongst us, have

Godwyn of Bithops.

been severely and minutely examined; and the Godly-wise find them so far from a disposition to choke the seed of the Gospel, that they approve them as congenial to the general Dictates and Directions of it; and very decent in the solemn Worship and Services of God under it.

That our Ecclesiastical Policy in some points may be better'd, that Bishop does acknowledge, and so do we. In the Preface to the *Communion* we are told of a *Godly Discipline in the Primitive Church*, which both they and we wish heartily might be restored; but this is not to be hoped for, till the generality of men become more governable, that is, more humble, more obsequious, to wholesome Discipline, and carry a greater veneration for the Authority of the Church.

But that this Reverend Archbishop was not of the mind of these Dissenters, his *Last Will and Testament*, (which is here produced) gives us sufficient Evidence. For he saith, 1. *That the state of a small private Church (such as Geneva for example) and the form of a large Christian Kingdom, neither would long like, nor at all brook, one and the same Ecclesiastical Government.* 2. He saith, *Concerning Rites and Ceremonies by Political Constitutions authorized amongst us, I am and have been persuaded, that such as are set down by public Authority in this Church of England; are no way either ungodly or unlawful, but may with a good Conscience (for order and obedience sake) be used of a good Christian.* Are the Dissenters of this mind? why then do they not conform to them? and why does this their Advocate upbraid them as sinful and ungodly, and charge them with an edge and sting that wounds the Conscience? 3. That Reverend Archbishop tells us further, *I do utterly dislike, even in my conscience, all such rude and undigested Platforms, as have been more lately and boldly, than either learnedly or wisely prefer'd; tending not to the Reformation, but to the destruction of the Church of England.* What would this pious Soul have said, if he had lived to see our tender consciences cloathing themselves in Arms of Steel, marching with Pikes, Swords, and Pistols; battering down our establish'd Laws and Government with Guns and Cannons, and setting up their own new models, not with the noise of Axes and Hammers, but with the more confused noise of Wars and Tumults, and with garments rolled in blood? They have given this best of Churches the Stab, made the gaping wounds, yea and with their pretious balms have broken our much more precious head; and now they call earnestly for a tender hand, for a cementing healing spirit, as if all the hurt had been done not by, but upon themselves.

These Observations upon the Discourse of that Reverend Person being submitted to the Judgment of every Reader, I shall proceed to the remarkable passage of that Reverend and Worthy Dean, which he setteth down in these words; *It is not for private persons to undertake in matters of publick concernment; but I think we have no cause to doubt, but the Governours of our Church (notwithstanding all the advantages of Authority, and we think of Reason too, on our side) are Persons of that Piety and Prudence, that for peace-sake, and in order to a firm Union among Protestants, they would be content (if that would do it) not to insist upon little things, but to yield them up, whether to the infirmity or importunity, or perhaps in some very few things, to the plausible Exceptions of those who differ from us.*

Before I return an account of the Sense of that Reverend and Learned Person, I shall endeavour to undeceive the nameless Allegator. He thinks that to some very few things, these Dissenters have very plausible Exceptions. Sir, I am heartily glad to hear their Exceptions are but plausible, and reduced to so small a number. We have Exceptions against the Presbyterian Discipline and Government, and against the Congregational Churches too, and those not a few, and much more than plausible. But what Constitution, what Court, what Person, what any thing in the world, shall be allowed to stand, if a few plausible Exceptions be sufficient to pull it down? There have been plausible Exceptions against A House of Lords, plausible Exceptions against the best of Princes, and things that are most sacred. When we hear of Exceptions and plausible, we should well consider the Persons to whom they are so: There are exceptions against the holy Scriptures; but they are plausible onely to the prophane Atheist; Exceptions against the eternal Son of God, but they are plausible onely to Scribes, Pharisees, Hypocrites, to Jews, Infidels, and Hereticks. When Ignorance and

Fashion have made *exceptions*, *Pride* and *Interest* will strive hard to make them *plausible*. A thing may be very *plausible* which is no way *just*, but highly *inconvenient*. It is therefore an Argument of a *light* and *ungenerous* mind, to argue in matters of so great importance, from such *popular* and *loose* Topics. Prudent and Pious Persons were not wont of old to do so; we may instance in *Hooker*, *Hammond*, *Sanderfon*. Nor must we look upon this as the Judgment of that Reverend *Dean*, but as the fond Opinion which these *Dissenters* have of their own Conceptions.

Nor can this *Allegator* think, that a few things will satisfy them. To rectify his Judgment herein, let him peruse their *Solemn League and Covenant*, as the Mother of all the rest, their *Directory*, their *Form of Government* for England and Ireland, their *Confession of Faith*, their *lesser* and *larger Catechisms*, their *Fus Divinum* of the Presbyterian Government; and (since His Majesty's happy Restruration) their *Petition*, with the *Review and Alteration of the Book of Common Prayer*; their *Petition for Peace*, with their *Reformation of the Liturgy*.

Again, this confident *Allegator* looks at the wrong end of the *Telescope*, when he judges these matters to be so *little*. For to yield up such things, and upon such accounts as they demand them, we must yield up a branch of *truth* and our own *reason*, with some part of our *Christian Liberty*, (which is never a whit the less considerable to us, because we desire not to make use of it for a cloke of *Pride*, *Malice*, or *Disobedience*.) Some *Laws* and *Canons* also are to be yielded up, and some rays of Authority to be eclipsed, if not extinguished, by this Concession.

Besides, what is *little* in its own nature may be great in its consequence. The *Pin of a Watch* is a small matter if we look upon the *bulk* of it, yet the loss of such a *Pin* disorders the whole *Movement*, or makes the *Wheels* to stand still, and so you lose your *aim* and the time of the day by it. The taking away of a little *Turf* is but a small matter in appearance, but such as are well acquainted with the *Po-Dyke Law*, will tell you it may occasion a breach in the whole *bank*, and let in such an *Inundation* as may drown a fruitful *Level*: for which reason such a wilful Breach is made *Felony* by Statute.

But grant the things to be so *little* as is ordinarily imagined; for that Learned Man said very right in the days of *Queen Elizabeth*, [*The Controversies wherein we differ have small weight in the matters, and less in the proofs.*] But it seems these *Dissenters* have no great value for Authority, (when it was not vested in themselves) that such *little* matters can give them occasion to quarrel with it. If the matters be *small*, the performance is the more *easy*, and consequently the disobedience the more *intolerable*. And this is acknowledged by no less Authority than an *Act of Parliament*; for in the *Preface* to the *Book of Common Prayer*, under the Title of *Ceremonies*, it is declared, that *Although the keeping or omitting of a Ceremony, in its self considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a Common Order and Discipline, is no small offence before God.* We find therefore that Instances of contempt in the *smallest* matters have been punished with the greater rigour. To pick up a few *sticks* one would think no great violation of the *Sabbath*; yet 'twas so high an *affront* to Government, the *Langivier* would not dispense with it.

'Tis true, such *Affronts* may be prevented, if the Law be changed by the same Authority that made it; but this course in preventing one, would draw on another, and a much greater mischief. For as that Reverend *Dean* observes, [*There is no greater disparagement to a man's understanding, no greater argument of a light and ungenerous mind, than rashly to change ones Religion.*] *Est enim proprium viri nobilis constantem esse in re laudabili bonæque digna; nec sine se ab honesto proposito vel secundis vel adversis rebus abduci*, saith the Learned *Zanchy*. This chopping and changing leaves a legible brand of *unsteadiness* and *levity*, and argues want of good advisement, when the Law was first established: and this is the readiest way to make the grave Councils *ridiculous*, and their Laws *contemptible*.

This that *wise* and *learned* Prince very well understood, and therefore in his Proclamation for the Uniformity of Common Prayer he concludes thus: "And last of all we do admonish all men, that hereafter they shall not expect nor attempt any further Alteration in the Common and Publick Form of God's Service, from this which is now established; for that neither will we give way for any to presume, that our own Judgment having determined in a matter of this weight, shall be swayed to alteration by the frivolous suggestion of any light spirit. Neither are we ignorant of the Inconveniences that do arise in Government, by admitting Innovation in things, once settled by mature deliberation; and how necessary it is to use Constancy in the upholding of the publick Determinations of States: for that such is the unquietness and unsteadiness of some Dispositions, affecting every year new Forms of things, as if they should be followed in their Unconstancy, would make all Actions of State ridiculous and contemptible; whereas the steadfast maintaining of things by good advice established, is the Weal of all Commonwealths.

And now (Sir) I shall take leave to do right to that Reverend and Worthy *Dean*, whose Words are alleaged by this *Apocryphal* Writer to his own ends, but with a Construction far distant from the *Dean's* intended sense and meaning.

For 1. The *Dean* does avouch himself to be of our *Governours* side, but these *Dissenters* are professedly against them.

2. The *Dean* tells you, *It is not for private persons to undertake in matters of publick concernment*: but whatever they have done since, I am sure the *Dissenters* in the time of *Queen Elizabeth* thought it lawful to attempt anything (which they were pleased to call a *Reformation*) by *Clamour*, *Tumult*, and *Violence*; and sometimes they did act accordingly without and against Authority.

In evidence whereof we need produce no other than the words of that *Author* so often mentioned; "This their Liberty (saith he of those *Dissenters*) is one of the chief Points wherein they stand. Here neither Prince, nor Counsellour, nor Bishop, nor Law must restrain them from refusing or casting off whatsoever they millike; or from taking upon them, and putting

Deiòs ubi supra p. 172.

Num. 15: 32.

Dr Tillotson's Sermon on 1 Cor. 3: 15.

K. JAMES.

This Proclamation was printed before the old Book of Common Prayer.

Laur. Deiòs in the said Discourse p. 153, 164.

in practice any thing they have determined or concluded to be done; seeing according to their conceit they have found out, that Bishops and all other Officers in our Church are Popish, and that the Ministry (as they suppose) beareth Popish Names and Marks, and the Laws are Popish; they will neither sue to Prince nor Council for the removing of any of these things; but with all speed cast the Yoke from their own necks. And seeing they have found in their Fancies, that an Elderhip, and no other Laws but the written Word is to be heard, therefore they will erect these things amongst themselves. And it were to be wished that the same humour did not reign incorrigibly among them at this day; witness the late Practices in Scotland, which agree exactly with their seditious Principles; for which I refer the Reader to a Book entituled *Ravillac Redivivus*, and their late Declaration.

3. The pious Inclination of that Reverend Dean was for a *not-in-fisting* upon a few little things. These Dissenters are for a change of all, viz. the *Liturgie*, *Discipline*, and *Government* of the Church.

4. These Dissenters demand a change of things as *sinful*. The Dean takes them onely for *indifferent*, having all the advantages of *Authority* and *Reason*; which he would never have alleaged if he had thought such things *sinful*.

5. The Dean doubts not in the least of the *Piety* and *Prudence* of the Governours of the Church; but he finds no such relenting melting temper in these Dissenters. For after such a Condescension in our Governours (as he supposes to be attainable) he is still doubtful of these Dissenters Conformity and Obedience, which makes him say, [If that would do it.] In short, when his heart was warm with Meditation and a Discourse of Charity, the Reverend Dean freely utters his pious Sentiments for peace sake, and in order to a firm union among Protestants, [If that would do it.] And what Christian Soul would not do the like for an End so noble and glorious? This was no more in effect than what fell from the mouth of that Great and Excellent Person the Lord Archbishop Fuxton, who discoursing with my self about *Indulgence to Dissenters*, (at his first coming to Lambeth after the King's Return) was pleased thus to express himself: "That if the yielding of some few small matters would win them to joyn cordially with us in the Practice of the rest, he could very well be content with it. And this signified just as much as Mr. Dean's Expression with this Provviso, [If that would do it.] But I must not dissemble, that His Grace added thus much; "You know Mr. N. I have sometimes sate at the *Helms*; and truly I have

* The Bishop added, "studied the temper of these men, and could never find them so ingenious. For gratified them in any thing, and you do but encourage them to ask more. They will use your Condescension as an Argument of your Conviction, that your own Practice is ill, and their Requiries just and reasonable. Nor will they rest satisfied, till all matters of Decency and Order be laid aside, to make way for their own new-fangled Innovations. If my Lord were mistaken in the temper of these Dissenters, I shall be heartily glad to see it in their practice and compliance.

In the interim it concerns the Prudence of all that are in Authority, to have regard to those *worthies* who have sate at the Stern heretofore, who without all doubt watch'd all opportunities to secure the Government, with the Interest of the Church and Kingdom. To call their Prudence and Piety into question, will make our own suspecte, and put our Integrity under some dispute. Such were *Craumer*, *Whigist*, *Bancroft*, (to name no more) amongst our Bishops; and amongst our Sovereign Princes such were *Q. Elizabeth*, *K. James*, and *K. Charles*, of ever blessed memory. To secure the Ark of God, and keep it steady, they could never be induced to set it upon new Carriages, nor to trust the *stumbling Oxen* with the conduct of it, but left that to the care of the ancient Hierarchy. We see (Sir) the memory of those great persons is precious and had in honour; and if we consult our own reputation with our tranquillity, we shall find it the fairest and nearest way to it, to tread in their steps. And if these Dissenters (notwithstanding their pretences to Religion) should be of implacable spirits, resolved to carry their beads and animosities down to the grave with them, their speedy march off would be a mercy to the Church and Nation, unless God please to mollifie their hearts into a dutiful compliance, upon terms of Truth, Justice, and Ingenuity. And if this their zealous Advocate be not able to prevail with them to this effect, we may very well expect from his modesty, that he should acquiesce in the premises, or at least that he should solicit their Cause no more, till he hath given us some tolerable satisfaction to these important Quæres.

1. What sort of Dissenters he does plead for?
2. What Commission he can shew that they have appointed him to be their Advocate?
3. What Alterations they are which he can undertake they shall acquiesce in?
4. What Security he can give the Church, that they will cordially joyn with us in the practice of all the rest?
5. What he can propound to satisfy Dissenters of other sorts, who may plead an equal right to the like Indulgence.

* See Puritanism pag. 29.
by Oliver Ormerod, Printed 1605.
But I perceive this is too hard a task for him; whereupon he does very wisely excuse himself from it in these words, [It is not for me, the means of ten thousand, to add the Dictator; no, no, I will turn Orator, and humbly pray.

of his own Acknowledgments; "That Peace is that Legacy which our dearest Lord hath left to his Disciples. That Union and Communion among Christians is both the beauty and strength of the Church.

"That which renders her lovely as a City compacted together, and terrible as an Army with Banners.

Next, I must remind him of that Reverend Dean's Doctrine; "That men ought to bring along with them a peaceable disposition, and a mind ready to comply with the Church in which they were born and baptiz'd, in all reasonable and lawful things, and desirous upon any terms that are tolerable to return to the Communion of it; a mind free from passion and prejudice, from peevish Exceptions and groundless and endless scruples. Here in the nameless Orator professeth most cheerfully to yield to him: "Oh that it may be according to his word, that (as he says) there may be no more crumbling into Parties and Factions, but that all the sons and daughters of Zion may worship God in the beauty of holiness, with one shoulder and with one consent, (of mind and mouth, in forms and gestures. And then (our Morals and Conversation being consonant to our Religious Morship) we may assure ourselves, that upon all our Assemblies there will be a glory; and upon that Glorious defence, and through God's blessing that Defence will be impregnable: Which God of his mercy grant us. amen.